

and greeted the jawbone in an awestruck voice, for he regarded it as the king in person. Solemn music played during the reception, the drums rolling and the women chanting, while they clapped their hands to the rhythm of the songs. Sometimes the dead king spoke to the congregation by the voice of his prophet. That was a great event. When the oracle was about to be given to the expectant throng, the prophet stepped up to the throne, and addressing the spirit informed him of the business in hand. Then he smoked one or two pipes, and the fumes bringing on the prophetic fit, he began to rave and to speak in the very voice and with the characteristic turns of speech of the departed monarch, for the king's spirit was now in him. This message from the world beyond the grave was naturally received with rapt attention. Gradually the fit of inspiration passed : the voice of the prophet resumed its natural tones : the spirit had departed from him and returned to its abode in the inner room. Such a solemn audience used to be announced beforehand by the beating of the drums in the early morning, and the worshippers brought with them to the temple offerings of food for the dead king, as if he were still alive.¹

visit paid But the greatest day of all was when the reigning king Uvin^kin^cr v^s^e^ the temple of his father. This he did as a rule only to the once during his reign. Nor did the people approve of the hls^dead v^ls^ being repeated, for each visit was the signal for the father. death of many. Yet, attracted by a painful curiosity, crowds assembled, followed the monarch to the temple, and thronged

to see the great ceremony of the meeting
between the king
and the ghost of his royal father. The
sacred relics were
displayed : an old man explained them to the
monarch and
placed them in his hands: the prophet,
inspired by the dead
king's spirit, revealed to the living king his
destiny. The
interview over, the king was carried back to
his house. It
was on the return journey that he always
gave, suddenly
and without warning, the signal of death.
Obedient to his

¹ Rev. J. Roscoe, "Notes on the Manners and Customs of the Baganda," *ibid.*, xxxii. (1902) p. 46; *Journal of the Anthropological Institute*, zV., The Baganda, pp. 283-285. (1901) p. 130jSaL "Further 285.